तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Issue No. 72 *Fortnightly email mini-magazine from Gopal Jiu Publications*

16 February 2004 *Śrī Vijaya Ekādaśī*, 10 *Govinda*, 517 *Gaurābda* Circulation 1,448

Highlights

• **Respect Amongst the Devotees**
Srila Thakur Bhaktivinode

• **The Results of Vaiṣṇava-apāradha**
Sri Srila Bhaktisiddhanta Saraswati Prabhupada

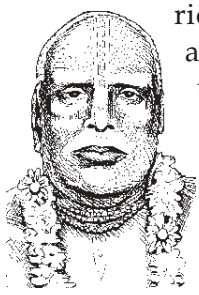
• **Governed by the Spiritual Master**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **Twelve Names of Lord Chaitanya**
By Sārvabhauma Bhaṭṭāchārya

Respect Amongst the Devotees

Srila Thakur Bhaktivinode

The renunciate *vaiṣṇavas* should not think that they are more respectable than the *gṛhastha vaiṣṇavas*. One should know that the difference in respect among the *vaiṣṇavas* lies only between *uttama-adhikārī* and *madhyama-adhikārī*. Both *uttama-adhikārīs* and *madhyama-adhikārīs* are found amongst the *gṛhasthas*. This rule also applies to the renunciate *vaiṣṇavas*. The glories of the renunciate *vaiṣṇavas* are that they have given up the association of women, greed for money, and bodily pleasure. The *gṛhastha vaiṣṇavas* have special glories. Many of them work hard to earn money, and after serving Krishna, they serve *gṛhastha* and *sannyāsī vaiṣṇavas*. Whether one is a *gṛhastha* or a *sannyāsī*, the principal cause for respect is the attainment of devotional service. One should be respected as a *vaiṣṇava* according to one's advancement in devotional service. There is no other cause to distinguish the level of a *vaiṣṇava*.



— *Śrī Bhaktivinoda Vāṇī Vaibhava* 25.11. Compiled by Sri Sundarananda Vidyavinode Prabhu. Translated by Bhumipati Das, Published by Iswara Das and Touchstone Media. Vrindavan. 2002.

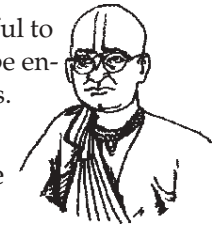
The Results of Vaiṣṇava-apāradha

Śrī Caitanya-bhāgavata Madhya 5.145

Purport by Sri Srila Bhaktisiddhanta Saraswati Prabhupada

yata pāpa haya prajā-janere hiṁsile
tāra śata-guṇa haya vaiṣṇava nindile

It is a hundred times more sinful to blaspheme a *vaiṣṇava* than to be envious of ordinary living entities.



PURPORT

Lord Vishnu is situated in the heart of every human being. And although *vaiṣṇavas* appear to be ordinary human beings, they are always situated as *vaiṣṇavas* due to their inclination towards the service of Lord Vishnu residing in their hearts. Ordinary human beings are bereft of the service of Vishnu and are situated in the modes of passion and ignorance, whereas *vaiṣṇavas* are fully saturated with the mode of goodness and are constantly engaged in the service of Vishnu. So if one carefully considers the differences that exist between them, then it is understood that by envying a *vaiṣṇava* who is engaged in the service of Vishnu one incurs a hundred times more sins or offenses than by envying an ordinary living entity. In the *Śrīmad Bhāgavatam* (4.4.13) it is stated:

nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu

next column ☞

serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

In the *Skanda Purāṇa* it is stated:

yo hi bhāgavataṁ lokam upahāsaṁ nṛpottama
karoti tasya naśyanti artha-dharma-yaśaḥ-sutāḥ

nindāṁ kurvanti ye mūḍhā vaiṣṇavānāṁ mahātmanām
patanti pitṛbhiḥ sārdhaṁ mahā-raurava-saṁjñite

hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ

pūrvaṁ kṛtvā tu sammānam avajñāṁ kurute tu yaḥ
vaiṣṇavānāṁ mahī-pāla sānvayo yāti saṅkṣayam

My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. *Vaiṣṇavas* are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a *vaiṣṇava*, whoever is envious of a *vaiṣṇava* or angry with him, or whoever does not offer obeisances or feel joy upon seeing a *vaiṣṇava*, certainly falls into a hellish condition. O ruler of the world, one who first respects a *vaiṣṇava* and then later insults him is vanquished along with his family.

In the *Amṛta-sāroddhāra* it is stated:

janma-prabhṛti yat kiñcit sukṛtaṁ samupārjitam
nāśam āyāti tat sarvaṁ pīḍayed yadi vaiṣṇavān

If one gives pain to the *vaiṣṇavas*, then the results of his pious activities like high birth and high caste are all destroyed.

In the *Dvārakā-māhātmya* it is said:

kara-patraiś ca phālyante su-tīvrair yama-śāsanaiḥ
nindāṁ kurvanti ye pāpa vaiṣṇavānāṁ mahātmanām

pūjito bhagavān viṣṇur janmāntara-śatair api
prasīdati na viśvātmā vaiṣṇave cāpamānite

Those most sinful people who criticize great *vaiṣṇavas* are subjected by Yamaraj to the severe punishment of being sliced in pieces by very sharp saws. Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a *vaiṣṇava*, even if he has worshiped Vishnu for hundreds of births.

In the *Brahma-vaivarta Purāṇa*, *kṛṣṇa-janma-khaṇḍa*, it is stated:

ye nindanti hṛṣīkeśaṁ tad-bhaktaṁ puṇya-rūpiṇam
śata-janmārjitaṁ puṇyaṁ teṣāṁ naśyati niścitam

te patanti mahā-ghore kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena yāvac candra-divākarau

tasya darśana-mātreṇa puṇyaṁ naśyati niścitam
gaṅgāṁ snātvā raviṁ dṛṣṭā tadā vidvān viśuddhyati

Those who criticize Lord Hrishikesh and His devotees lose all the benefits accrued in a hundred pious births. Such sinners rot in the Kumbhipak hell and are eaten by hordes of worms for as long as the sun and moon exist. If one sees a person who blasphemes Lord Vishnu and His devotees, then the results of all his pious activities are lost. When learned persons see such non-*vaiṣṇavas*, they purify themselves by taking bath in the Ganges and looking at the sun.

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan.2001. Used with permission.

Governed by the Spiritual Master

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Prabhupada: Surrender means to accept the orders of the spiritual master. So if you do not abide by the orders of spiritual master, what is the use of your surrender? Surrender means *ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam* (*Hari-bhakti-vilāsa* 11.676). *Anukūla*, favorable things, should be accepted. You do not know [what is favorable]. Therefore the spiritual master will direct you, "This is favorable. This is unfavorable. Don't smoke. This is unfavorable." But if you don't accept his instruction, then what is the meaning of surrender? Simply obeisances, falling flat for the time being, that is not surrender. Surrender means you must abide strictly the orders, *sad-dharma pṛcchāt*, *ādau gurvāśrayam*. *Śiṣya*, disciple, means one must agree to be governed by the spiritual master. That is called *śiṣya*. The word "*śiṣya*" comes from the verbal root "*śas*". From "*śas*" comes all of these terms, *śāstra*, *śiṣya*, *śāsana*. "*Śas*" means *śāsana*, governing. Governing is done by military, governing is done by lawbooks, governing is done by personal instruction, in so many ways. So *śiṣya* means one who voluntarily accepts to be guided or be governed by the representative of God.

Devotee (1): In regard to worshiping the *arcā-vigraha* form, you have explained that if one receives a *mantra* from a spiritual master who is not bona fide, that *mantra* has no effect. So I would like to ask if one is worshiping a deity and his spiritual master is not bona fide, so that deity cannot be considered the Supreme Lord?

Prabhupada: Well, first of all, if the spiritual master is not bona fide, how is his mantra bona fide? Your statement is contradictory. If you say that the spiritual master is not bona fide, then how has his mantra become bona fide? If he is bona fide, then his mantra is bona fide.

Devotee (1): Then why is he giving instruction to worship the deity? If the spiritual master is not bona fide, then is the deity also not bona fide?

Prabhupada: I do not follow. What is he saying?

Devotee (2): His idea is that if one receives a *mantra* from a spiritual master, if the spiritual master is not bona fide...

Prabhupada: Then there is no question of *mantra*. There is no question of worshiping the deity. These are all bogus things. Just like here is a young medical man. If he has not received instruction from a bona fide medical college, then what is the value of his medical practice? That is... What is the technical name?

Devotee (3): Quack.

Prabhupada: A quack is not a medical man, no matter how much he may show red bottles and white bottles. There is a Bengali proverb, "One stethoscope, some bottles, and talking all nonsense, he becomes a doctor." That means the quack doctor, not a qualified doctor. ... So experience is required. ... If you are trained under a bona fide doctor, then you can also get the quality of the doctor. Similarly, *tad vijñānārthaṁ sa gurum evābhigacchet* — one should go to the bona fide spiritual master to learn this transcendental science. ❀

— From a lecture in Surat, India, on 23 December 1970.

The Dog and the Vulture

Srila Jiva Goswami describes in his Bhakti-sandarbha *(*anuccheda *152.1):*

A bird that had been fatally wounded by a hunter was picked up by a dog in its mouth. When the dog ran around a temple the bird attained the result of circumambulating the Lord's temple and in this way it returned to the Lord's abode.

This story is described in the first canto chapter forty (texts 41-47) of Nārada Purāṇa. *It is said there that in the abode of Indra known as Amaravati lived a sage named Sudharma who had previously lived in the abode of Lord Brahma for such a long time and had seen so many Brahmas come and go that he could not describe them all. Indra and his guru Brhaspati once went to ask Sudharma some questions, and Sudharma began to describe his previous pious activities.*

O Indra, I shall describe the holy rites performed by me formerly. Just by hearing and repeating these activities, one's sins are destroyed. Due to my grievous sins, I was formerly born as a vulture. I lived on the Earth planet and ate stool and raw flesh as my diet. One evening I was perched on the top of a Vishnu temple when a hunter shot me with his arrow, and I fell into the courtyard of that temple. In that dying condition, a dog, eager to enjoy my flesh, caught hold of me in its jaws. A group of other dogs began hotly chasing it. Frightened of the other dogs, and carrying me in his mouth, that dog went around that temple of Vishnu.

tenaiva tuṣṭim āpanno hy aparātmā jagan-mayaḥ
mama cāpi śunaś cāpi dattāvan paramaṁ padam

The Lord, who is identical with the universe and who is the immanent soul, became delighted with that act. He gave the dog and I the greatest of his regions.

pradakṣiṇā-kāratayā gatasyāpīdṛśaṁ phalam
saṁprāptaṁ vibudha-śreṣṭha kiṁ punaḥ samyag-arcanāt

O best of the learned, such was the benefit for one who simply circumambulated. What then cannot be attained by worshiping him properly? ❀

Bibliography

— Jiva Goswami. *Śrī Bhakti-sandarbha.* Jadavpur University. Calcutta. 1980. Sanskrit.

— Jiva Goswami Prabhupada. *Śri Bhakti-Sandarbha.* English translation by Sri Kusakratha Das. The Krishna Institute. Culver City California.

— Krishna Dvaipayan Vyasadev. *Nārada Purāṇa.* English translation. Motilal Banarshidass. 1995. Delhi.

—Krishna Dvaipayan Vyasadev. *Nārada Purāṇa.* Sanskrit with Hindi translation. Hindi. Sahitya Sammelan. 1989. Prayag.

Twelve Names of Lord Chaitanya

Śrī Kṛṣṇa-Caitanya Dvādaśa-nāma-stotram

By Sārvabhauma Bhaṭṭāchārya

caitanyaḥ kṛṣṇa-caitanyo gaurāṅgo dvija-nāyakaḥ
yatīnāṁ daṇḍināṁ caiva nyāsināṁ ca śiromaṇiḥ

caitanya — the living force
kṛṣṇa-caitanya — the all-attractive Supreme living force
gaurāṅga — He of fair bodily complexion
dvija-nāyaka — the hero amongst the twice-born *brāhmaṇas*
yatīnāṁ śiromaṇi — the crest-jewel of *sannyāsīs* (who wander freely)
daṇḍināṁ śiromaṇi — the crest-jewel of *sannyāsīs* (who carry staffs)
nyāsināṁ śiromaṇi — the crest-jewel of *sannyāsīs* (who renounce everything)

raktāmbara-dharaḥ śrīmān navadvīpa-sudhākaraḥ
prema-bhakti-pradaś caiva śrī-śacī-nandanas tathā

raktāmbara-dhara — He who wears saffron cloth
śrīmān — the supremely opulent one
navadvīpa-sudhākara — the source of nectar in Navadvīpa
prema-bhakti-prada — the bestower of ecstatic loving devotion
śrī-śacī-nandana — the delightful son of mother Śachī

dvādaśaitāni nāmāni tri-sandhyaṁ yaḥ paṭhen naraḥ
tasya vāñchā-susiddhiḥ syāt bhaktiḥ śrīla-padāmbuje

That person who recites these twelve holy names of the Lord three times a day (at dawn, noon and dusk) will achieve the perfection of all their best desires and will attain pure devotion unto the divine lotus feet of Lord Chaitanya."

— Translated by Sri Dasarath Suta Prabhu. From *Rādhā-Krishna Nectar,* page 131. Published by Nectar Books. Union City, Georgia, USA. 1992.

The Lord's Saintly Devotees

Srila Rupa Goswami Prabhupada

śānta-śriyaḥ parama-bhāgavatāḥ samantād
dvaiguṇya-puñjam api sad-guṇatāṁ nayanti
doṣāvalīm aparitāpatayā mṛdūṇi
jyotīṁṣi viṣṇu-pada-bhāni vibhūṣayanti

Great devotees are peaceful and filled with spiritual opulences. They double others' virtues and are cool to others' faults. They are softly shining, cooling stars that decorate the evening sky of Lord Vishnu's feet.

Translators note: "*Doṣa*" here means both "faults" and "evening" and "*viṣṇu-pada*" means both "Lord Vishnu's feet" and "sky". — *Lalita Mādhava* 1.8

tvat-kathāmṛta-pāthodhau viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecic catur-vargaṁ tṛṇopamam

O Lord, the saintly devotees, who happily play in the nectar ocean of the narration of Your glories, think the four *puruṣārthas* (material piety, economic development, sense-gratification, and liberation) insignificant as a blade of grass.

— Sri Sridhar Swami, *Śrī Padyāvalī* text 43.

hari-smṛty-āhlāda-stimita-manaso yasya kṛtinaḥ
sa-romāḥ kāyaḥ nayanam api sānanda-salilam
tam evācandrārkaṁ vaha puruṣa-dhaureyam avane
kim anyais tair bhārair yama-sadana-gaty āgati-paraiḥ

By remembering Lord Hari, the devotees' hearts become overwhelmed with bliss, their bodily hairs stand erect, and their eyes become filled with tears of joy. O earth, these devotees are the best of men. Please carefully maintain them for long as the sun and the moon shine in the sky. What is the use of your carefully maintaining those other burdensome persons who are simply intent on coming and going to and from the house of Yamaraj?

— Sri Sarvananda, *Śrī Padyāvalī* text 55.

Bibliography

— Rupa Goswami. *Śrī Lalita-mādhava Ṇāṭakaṁ*. English translation by Kusakratha Das. Krishna Library. Culver City California. 1990.

— Rupa Goswami. *Śrī Padyāvalī*. English translation by Kusakratha Das. Krishna Library. Culver City California. 1989.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.